

FRENCH INDO-CHINA

rewarded, as was the case with Darles in Tuyen Chiang. This, however, is not calculated to soothe the feelings of the native nationalists.

The colony has created a new type of being whom the liberal Frenchman from France refuses to acknowledge as a compatriot. Werth saw even a missionary strike a rickshaw coolie, and a priest oust natives by blows from the places reserved for Europeans in the Hanoi cathedral. To the European who claims to find justification in the Annamite character for the use of brute force as the sole means of insuring comprehension, one may reply that times have changed radically. In 1895, a soldier who killed an Annamite had to pay 50 francs—enough to cover his victim's funeral expenses. Nowadays the military authorities enforce punishment of violence if a complaint is lodged by a native.

This does not ensure equal treatment, but it marks a nearer approximation to it. Those who visited the colony after the War claim to have noticed a marked diminution in brutality. One remembers Sarraut's circular forbidding colonials to strike natives. Though brutality is definitely waning it is a change of heart that the colonial needs. To him the native is a perpetual minor; he fails to notice his evolution or denies it through fear of competition, because he is out of touch with native thought. He is still the conqueror dominating a vanquished people. Unfortunately just at a time when assimiktionists were getting discouraged about their liberal theories, and were relapsing into a belief that the two races were too different for effective co-operation, the intelligentsia who had evolved through contact with Western ideas began to resent the use of force and to demand instruction from the West wMch they had formerly scorned. Bach group

was being forced
by the shock of the first disilluminating contact into the
position formerly
occupied by the other.

For the many colonials who felt an unquestioning
superiority there
was a corresponding, though smaller, group who
realized that Annamite
'Culture been mellow at a time when France was
still under the
Fraais. For those who felt drawn to Annamite
civilization to the point
of **native** We and thought for their own,
nothing in the West

them, Europeans—especially in the
colony—

were parvenus, the Annamites the epitome of
aristocratic

finene* The life of even the humblest Annamite
seemed in-

artistic. They might appear to be doing nothing but
they were

wit iznocrapittL **They** relished time, pure¹ time, for its
own sake, and

by it, A city like H»6» with its River of Perfumes, came
to the **eacezcised** over admiring
Europeans. By